The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. VIII. BOSTON, MARCH, 1900. No. 10

THE CHEERFUL LETTER.

MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second-class mail matter, Nov. 14, 1892.

GEO. H. ELLIS, PRINTER, 272 CONGRESS ST., BOSTON.

CONTENTS OF NO. 10.

THE TRANSFIGURATION 121
DR. MARTINEAU'S PREACHING, BY F. P. COBBE, 121
THE STILL HOUR 123
THE BIBLE CLASS 124
THE BOOK AND MAGAZINE CLUB 126
THE MOTHERS' COUNCIL 129
NATURAL HISTORY 130
AMUSEMENT COLUMN 130
LETTER FROM CELIA THAXTER 131
INPORTANT NOTICES 132

THE TRANSFIGURATION.

"Master, it is good to be
High on the mountain here with thee," —
Here, in an ampler, purer air,
Above the stir of toil and care,
Of hearts distraught with doubt and grief,
Believing in their unbelief,
Calling thy servants, all in vain,
To ease them of their bitter pain.

"Master, it is good to be
Where rest the souls that talk with thee,"—
Where stand revealed to mortal gaze
The great old saints of other days,
Who once received on Horeb's height
The eternal laws of truth and right,
Or caught the still, small whisper, higher
Than storm, than earthquake, or than fire.

"Master, it is good to be
With thee, and with thy faithful three," —
Here where the apostle's heart of rock
Is nerved against temptation's shock;
Here, where the son of thunder learns
"The thought that breathes and word that burns,"
Here where on eagle's wings we move
With him whose last, best creed is Love.

"Master, it is good to be,
Entranced, enwrapt, alone with thee,"
Watching the glistering raiment glow,
Whiter than Hermon's whitest snow,
The human lineaments that shine
Irradiant with a light divine,
Till we, too, change from grace to grace,
Gazing on that transfigured Face.

"Master, it is good to be
In life's worst anguish close to thee."
Within the overshadowing cloud
Which wraps us in its awful shroud,
We wist not what to think or say,
Our spirits sink in sore dismay.
They tell us of the dread "Decease";
But yet to linger here is peace.

'Master, it is good to be
Here on the Holy Mount with thee."
When darkling in the depths of night,
When, dazzled with excess of light,
We bow before the heavenly voice
That bids bewildered souls rejoice,
Though love wax cold and faith be dim,—
"THIS IS MY SON,—OH, HEAR YE HIM!"

— *Dean Stanley.*

DR. MARTINEAU'S PREACHING.

Little Portland Street Chapel is a building of very moderate dimensions, with no pretensions whatever to ecclesiastical finery, whether of architecture or upholstery or art of any kind. But it was, I always thought, a fitting, simple place for serious people to meet to *think in*,—not to gaze round them in curiosity or admiration, or to be intoxicated with colors, lights, incense, and music, as would seem to be the intention of the administrators of a neighboring fane! Our services, I suppose, would have been pronounced cold, bare, and dull by an *habitue* of a Ritualistic or Romanist church; but, for my own part, I should prefer even to be "cold" (which we were not) rather than allow my religious feelings to be excited through the gratification of my æsthetic sense.

On this matter, however, each one must

speak and choose for himself. For me I was perfectly satisfied with my seat in the gallery in that simple chapel, where I could well hear the noblest sermons and see the preacher of whom they always seemed a part,—his "*Word*," in the old sense, not (like many other men's sermons) things quite apart from the speaker, as we know him in his home and in the street. Of all the men with whom I have ever been acquainted, the one who most impressed me with the sense —shall I call it of congruity or homogeneity?—of being, in short, *the same all through*, was he to whom I listened on those happy Sundays.

They were very varied sermons which Dr. Martineau preached. The general effect, I used to think, was not that of receiving lessons from a teacher, but of being invited to accompany a guide on a mountain walk. From the upper regions of thought where he led us, we were able—nay, compelled—to look down on our daily cares and duties from a loftier point of view, and thence to return to them with fresh feelings and resolutions.

There was a great variety, also, in these wonderful sermons. To hear one of them, only, a listener would come away deeming the preacher, *par eminence*, a profound and most discriminating critic. To hear another, he would consider him a philosopher occupied entirely with the vastest problems of science and theology. Again, another would leave the impression of a poet as great in his prose as the author of "In Memoriam" in verse. And, lastly and above all, there was always the man filled with devout feeling, who by his very presence and voice communicated reverence and the sense of the nearness of an all-seeing God.

I could write many pages concerning these Sunday experiences; but I shall do better, I think, if I give my readers who have never heard them, some small samples of what I carried away from time to time, as noted down in letters to my friend. Here are a few of them: —

"Mr. Martineau preached of aiming at perfection. At the end he drew a picture of a soul which has made such struggles, but has failed. Then he supposed what must be the feeling of such a soul entering on the future life, its regrets; and then inquired what influence being lifted above the things of sense, the nearness to God and holiness, would have on it? Would it then arise? *Yes!* and the Father would say, 'This my son was dead, and is alive again: he was lost, and is found for evermore!' I cannot tell you how beautiful it was, how true in the sense of those deepest intuitions which I hold to be certainly true, *because* they bear with them the sense of being absolutely *highest*, the echo of a higher harmony than belongs to our poor minds. He seemed for a moment to be talking in the old conventional way about repentance *when too late*, and then burst out into faith and hope, so far transcending all such ideas that one felt that it came from another source."

"Mr. Martineau gave us a magnificent sermon on Sunday. I was in great luck not to miss it. One point was this. Our moral judgments are always founded on what we suppose to be the *inward motive* of the actor, not on the mere external act itself, which may be mischievous or beneficent in the highest degree without, properly speaking, affecting our purely *ethical* judgment; *e.g.*, an unintentional homicide. Now if (as our opponents affirm) our moral sense came to us *ab extra*, merely as the current opinion which society has attached to injurious or beneficial actions, then we should *not* thus decide our judgment by the *internal*, but by the external and visible part of the act by which alone society is hurt or benefited. The fact that our moral judgment regards *internal* things exclusively is evidence that it springs from an *internal* source, and that we judge another because we are compelled to judge ourselves in the same way."

Here is a note I took after hearing another sermon: —

"'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

"There are two ways of looking at sin common in our time. One is to proclaim it so infinitely black that God *cannot* forgive it except by a method of atonement itself the height of injustice. The other is to treat it as so venial that God may be counted on as certain to pass it over at the first moment of regret; and all the threats of conscience may be looked on as those of a nurse to a refractory child,— threats which are never to be executed. The first of these views seems

to honor God most, but really dishonors him, by representing him as governing the world on a principle abhorrent to reason and justice. The second can never commend itself save to the most shallow minds, who make religion a thing of words, and treat sin and repentance as trivial things instead of the most awful. How shall we solve the mystery? It is equally unjust for God to treat the guilty as if they were innocent and the penitent as if they were impenitent. Each fact has to be taken into account, and the most important practical consequences follow from the view we take of the matter. First, we must never lose hold of the truth that, as Cause and Effect are never severed in the natural world, and the whole order of nature would fall to ruin, were God ever to interfere with them, so, likewise, guilt and pain are, in his Providence, indissolubly linked, and the order of the moral world would be destroyed, were they to be divided, But beside the realm of Law, in which the divine penalties are unalterable, there is the world of the Spirit, wherein our repentance avails. When we can say to God: 'Put me to grief: I have deserved it. Only restore me thy love,' the great woe is gone. We shall be the weaker evermore for our fall, but we shall be restored."

JANUARY, 1867.

"I wish I could write a résumé of a sermon which Mr. Martineau preached last Sunday. Just think how many sermons some people would make of this one sentence of his text (speaking of the longing for rest): 'If duty become laborious, do it more fervently. If love become a source of care and pain, love more nobly and more tenderly. If doubts disturb and torture, face them with more earnest thought and deeper study.'

"This was not a *peroration*, but just one phrase of a discourse full of other such things.

"It seems to me that the spontaneous response of our inner souls to such ideas is just the same proof of their truth as the shock we feel in our nerves when a lecturer has delivered a current of electricity proves *his* lesson to be true."

On Feb. 5, 1871, Mr. Martineau preached:

"Philosophers might and do say that all religion is only a projection of a man himself on nature, lending to nature his own feelings, brightened by a supreme love or shadowed by infinite displeasure. Does this disprove religion? Is there no reliance to be placed on the faculties which connect us with the infinite? We have two sets of faculties: our senses, which reveal the outer world; and a deeper series, giving us poetry, love, religion. Should we say that these last are more false than the others? They are true *all round*. In fact, these are truest. Imagination is true. Affection is true. Do men say that affection is blind? No! It is the only thing which truly sees. Love alone really perceives. The cynic draws over the world a roof of dark and narrow thoughts and suspicions, and then complains of the close, unhealthy air. Memory, again, is more than mere recollection. It has the true artist power of seizing the points which determine the character and reconstructing the image without details. Suppose there be a God. By what faculties could we know him save by those which now tell us of him. And why should they deceive us."

— *Frances Power Cobbe.*

THE STILL HOUR.

"Stay Master, stay, upon this heavenly hill;
A little longer let us linger still;
With these two mighty ones of old beside,
Near to the Awful Presence still abide:
Before the throne of light we trembling stand
And catch a glimpse into the spirit-land.

"Stay, Master, stay! we breathe a purer air;
This life is not the life that waits us there;
Thoughts, feelings, flashes, glimpses, come and go;
We cannot speak them,— nay, we do not know;
Wrapt in this cloud of light, we seem to be
The thing we fain would grow — eternally."

"No!" saith the Lord. "The hour is past: we go.
Our home, our life, our duties, lie below.
While here we kneel upon the mount of prayer,
The plough lies waiting in the furrow there.
Here we sought God, that we might know his will:
There we must do it,— serve him, seek him still."

If man aspires to reach the throne of God,
O'er the dull plains of earth must lie the road.
He who best does his lowly duty here
Shall mount the highest in a nobler sphere:
At God's own feet our spirits seek their rest,
And he is nearest him who serves him best.

—*Macmillan's Magazine.*

A LENTEN MEDITATION.

Thy right hand hath holden me up, and thy gentleness hath made me great.— *Ps.* xviii. 35.

For thou lovest all the things that are, and abhorrest nothing which thou hast made; for never wouldst thou have made anything, if thou hadst hated it. But thou sparest all; for they are thine, O Lord, thou lover of souls.— *Wisdom of Solomon* xi. 24, 26.

I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee. *Isa.* xli. 10, 13.

We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves.— *Rom.* xv. 1.

Who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmities.— *Heb.* v. 2.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. *Luke* vi. 37.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.— *James* iii. 17.

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.— *Gal.* v. 22, 23.

Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? — *1 Cor.* iii. 16.

Learn to measure your strength by your gentleness, your knowledge by your patience with the ignorant, your faith by your sympathy for those who are "out of the way," your purity by your tenderness for the sinful and fallen. It is the only test by which, in your relations with others, you may know whether you have caught something of His infinite love whose gentleness hath made you great.— *Canon Moore.*

THE BIBLE CLASS.

ACTS IX. CONVERSION OF PAUL; PAUL'S SOJOURN IN ARABIA; HIS RETURN TO DAMASCUS AND JERUSALEM.

Verse 1. "Breathing threatening and slaughter." "Threatening and slaughter were the atmosphere in which Saul was living." Lumby.

2. "If he found any of the Way." "The Way" is the expression by which the Christians were designated. (Is it because Jesus says, "I am the Way"?)

The Christians had not separated from the Jewish synagogues.

"Whether men or women." Women were always zealous converts. Many women had become Jewish proselytes, and it was natural that there should be a good many who received the Christian religion. Saul wished to bring them to Jerusalem, that the Sanhedrin might judge them.

At this time Saul was probably struggling against the inward voice of conscience. When resisted, the consciousness of doing wrong makes a man more bitter than before.

"Saul, the zealous Pharisee, though inwardly troubled, doubtful, and wretched, yet went on in his fixed course, determined to persecute and put down this heresy, so decidedly hostile to the Pharisaic theology which was endangering the solemn institutions and awful rites of Judaism. As though by a greater outward zeal he would atone to himself for his inward vacillation, he volunteered to go to Damascus, where the new sect was gaining ground, to bring every Christian he could find to Jerusalem. On his way occurred that remarkable event which led to his conversion. Of this we have in the Book of Acts three separate accounts, contained in the ninth, twenty-second, and twenty-sixth chapters. This event has been regarded in different ways. One view has been brought forward by rationalism, which assumes (as we have done) that Paul had received many impressions favorable to Christianity, especially in witnessing the death of Stephen, but had forcibly repressed them. Yet he could not quite silence this inward voice. On his way to Damascus occurred a thunder-storm. He was struck by lightning and blinded. This he conceived to be an actual appearance of Christ.

"But such an explanation is evidently superficial. To mistake a flash of lightning for the appearance of Christ, and to imagine the subsequent dialogue, would argue Paul to be an insane man or an idiot."

"Another view of this event makes it supernatural, but inward,—an inward revelation made to Paul's mind. This is supported by Gal. i. 16, 'It pleased God to reveal his Son in me.' But (1 Cor. ix. 1) he says also, 'Have I not seen Christ?' And again (1 Cor. xv. 8), 'Last of all he was seen of me, also, as of one born out of due time.'

"The true view, perhaps, is that Paul saw Christ really, but with the spiritual eye. It was not a vision of Christ, but Christ himself who appeared to Paul. He was seen not by the outward eye, but by an inward revelation. This would explain why those who were with him saw no man, and, according to one of the accounts, did not even hear the voice which spoke to Paul.

"But no outward miracle can convert the soul. Jesus himself says of certain persons, 'If they hear not Moses and the prophets, neither would they be persuaded, though one came from the dead.' If Paul was wholly convinced of the falsehood of the claim of Jesus to be the Christ, the miracle could not have changed his mind. The very words of Jesus show that Paul was already convinced, and was resisting his convictions. 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks' ('goad' R. V. Acts xxvi. 14)."

(Notice that these words are omitted by the Revised Version in chapter ix. This is because they appear to have been copied from Paul's own story, in chapter xxvi. There the Revised Version retains them.)

"As oxen kick against the goad of their driver, but only wound themselves more deeply, so Paul, by resisting the inward voice of his conscience, only made that voice more terrible.

"The mighty light which shone around, so that the dazzling brightness of the terrible desert mid-day sun was eclipsed by it was only the external part of the miracle. Paul saw something else, heard something else which his companions did not see nor hear. He stood face to face with the majestic tenderness of the transfigured Redeemer; was told that he, the bitter persecutor, had been chosen to be an apostle, that he, the narrow zealot, was the prophet of the broadest human religion. Trembling, his eyes dark, his soul full of a new light, he rose and went to Damascus, and there heard from a Christian voice the words, "Brother Saul, receive thy sight, and be filled with the Holy Ghost."

20. "And straightway he preached Christ in the synagogues." See Revised Version, "He proclaimed Jesus that he is the Son of God."

22. "That this is very Christ" should be "that this is *the* Christ," Revised Version.

Between this verse and the next, three years elapsed, during which Paul retired into Arabia (see Gal. i. 15-24).

This seems to have been an intentional retirement. Paul's own account is: "I did not communicate with flesh and blood, nor went I up to Jerusalem to those who were apostles before me; but I went away into Arabia, and again I returned to Damascus."

"For an intellect like his it was absolutely necessary to arrange, make clear, and systematize his new views. No doubt he procured all the information which could be attained concerning the life and teachings of Jesus. At this period he doubtless developed his system of Christian theology,—the first expression to the intellect of that which all the apostles had held as a conviction and a life. Those three years, of which nothing is recorded, were of immense importance to the Christian Church; for the views which Paul then attained enabled him to present and explain the gospel in its relations to Judaism and heathenism, and to cause it to satisfy the wants of the intellect as well as those of the heart and spirit."

After that he came back to Damascus again. He had gained the confidence of the Christians of this city, but was naturally exposed to the bitter enmity of the Jews. These enemies were on friendly terms with the governor (literally, "ethnarch"), who assisted them by having the gates of the city watched, lest Paul should escape. Paul gives a fuller account of this (2 Cor. xi. 32) and of his escape by being let down from the city wall in a basket. Probably there was a window in the wall, leading from a house. Such a window is still shown in the wall of Damascus; and, naturally, a tradition is attached to it, that it is the very one by which Paul escaped.

Now comes a very lifelike passage. Paul arrived at Jerusalem. But nearly all the Christians there were afraid of him, and would not have anything to do with him, — a most discouraging beginning of his ministry.

But there was one exception. Peter, with characteristic impulsive generosity, welcomed Paul to his house, and entertained him hospitably. Paul remained two weeks with Peter. But he saw none of the other apostles except "James, the Lord's brother."

"But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen Jesus on the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus." This seems to have satisfied the Jewish Christians.

But now followed a controversy with the Hellenists, or Grecian Jews. Why was this? Naturally, because Paul had himself been a leader in a Hellenist synagogue, and now was anxious to atone for the harm he had done, and to make his new views perfectly clear. Then came another conspiracy to murder him. His fellow-Christians persuaded him to leave Jerusalem, and go to Cæsarea.

Of course, this was a bitter disappointment to him. He speaks of it with intense feeling (Thess. ii. 15), and in Acts xxii. 17–21 narrates his experience in the temple,— how, while praying, he saw again the figure of Jesus, and heard his voice, saying, "Make haste and get thee quickly out of Jerusalem, for they will not receive of thee testimony concerning me." Paul answered, "Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee; and, when the blood of Stephen, thy witness, was shed, I also was standing by and consenting, and keeping the garments of them that slew him." Jesus said, "Depart; for I will send thee forth, far hence, unto the Gentiles." L. F. C.

[This lesson is chiefly founded on Farrar's "Paul" and "The Ideas of Paul," by James Freeman Clarke. Other authorities referred to are: the Cambridge Bible, Book of Acts, Lumby; The Handy Commentary, Book of Acts, Dean Plumptre; "Acts of the Apostles," W. W. Fenn; "The Apostle Paul," Sharpe.]

THE BOOK AND MAGAZINE CLUB.

[*Send all matter for this department to Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass.*]

OFFERS.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

The following books are offered by the Cambridge Branch. Address Mrs. C. W. Kettell, 19 Brewster Street, Cambridge, Mass. Old correspondents will please address the members to whom they have formerly written. In order to receive books from the Cambridge Branch it will be necessary henceforth to send a reference with the first request.

Educational.

"Roman Antiquities"; "How to Parse"; Worcester's "Comprehensive Dictionary"; "History of English and American Literature"; "The Butterfly Hunters"; "History of Rome," "Egypt," "Persia," "Assyria"; "Practical Exercises in English"; "Geometry for Beginners"; "Class Books of Old and New Testament History"; "Modern England"; Stewart's "Modern Geography"; Hitchin's "History of France"; Sewall's "History of Greece"; Hart's "Rhetoric"; Nichols's "English Composition."

Fiction.

"The Sketch Book," Irving; "Jerome," Miss Wilkins; "Stretton," Henry Kingsley; "The Pomp of the Lavillettes"; "Victor and Vanquished"; "Life in the South"; "Heriot's Choice," R. N. Carey; "The Silence of Dean Maitland"; "Reuben Sachs"; "Golden-rod"; "Stepping Heavenward"; "Tale of Two Cities," Dickens; "Henry Esmond," Thackeray; "Wide, Wide World"; "Adam Bede"; "Silas Marner"; "Scenes of Clerical Life"; "Mill on the Floss."

Juvenile.

"Poetry for Children," Charles and Mary Lamb; "Bertram Noel"; "Girls' Own Book"; "Land Shells"; "Impulse and Principle"; "The Chezzles"; "Alice in Wonderland."

Atlantic for 1896; *Étude* (musical journal) for 1898; *Great Round World* for 1897, 1899; the *Outlook* for 1898, 1899.

The following books are offered by the Austin Street branch, Cambridgeport. Apply to Mrs. V. W. Cupples, 237 Franklin Street, Cambridgeport, Mass. "Life of Bayard Taylor," R. H. Connell; "Eighteen Christian Centuries," Rev. James White; Milton's "Poetical Works"; "Effie and I"; "Uplifts of Hearts and Will"; Poems by C. F. Orne; "John Halifax, Gentleman"; "Christian's Mistake"; "Life of Lafayette"; "Robert Elsmere"; "Called Back"; "Jack and Jill."

The following books are offered by the Branch of the First Church Alliance, Salem, Mass. Address Miss Alice D. Perkins, 5 Oliver Street, Salem, Mass.

Hillard's "Third Reader," "Fourth Reader," and "Intermediate Reader"; Franklin's "Second Reader," "Third Reader"; Swan's "Instructive Reader"; Tower's "Grammar School Reader"; Tower's "Intermediate Reader"; "Normal Second Reader"; Introduction to "American Common School Reader"; "Common School Grammar"; Tarbell's "Lessons in Language"; "First Lines of English Grammar"; "Practical Arithmetic"; Robinson's "Progressive Arithmetic"; Prince's "Arithmetic by Grades," First, Second, Third, Fifth, Seventh, and Eighth.

"Nellie's Memories," by R. N. Carey, is offered by Miss Olive Smith, Centre Moriches, New York.

Montgomery's "American History"; Wilson's "United States History"; Andrews and Stoddard's "Latin Grammar"; Steel's "Fourteen Weeks in Chemistry"; "Blossoms of Thought"; "The Greatest Thing in the World," Drummond; "Life of Columbus," Irving; *Scribner's*, 1870–1871, bound; *Cosmopolitan*, 1894; *Munsey's Magazine*, 1894; odd numbers *Forum*, 1892–93; *Ladies' Home Journal*, 1897, 1898, 1899; odd numbers of *Art Amateur;* odd numbers the *Art Interchange;* "Seven Daughters," A. Douglas; "The Wonderful Adventures of a Pullman," E. E. Hale.

The King's Chapel Branch offers a complete set of *Scribner's Monthly Magazine* from 1887–98, inclusive. Apply to Miss K. A. Homans, 164 Beacon Street, Boston, Mass.

Miss Catherine Faucon, Milton, Mass., offers the following: Andrews and Stoddard's "Latin Grammar"; Virgil's "Æneid"; Andrews's "Cæsar"; Andrews's "Viri Romae"; Rolfe's "Selections from Viri Romae" (with vocabulary); "First Lessons in Latin"; Smith's "First Latin Course"; Morse's "First Greek Reader"; Wentworth's "Arithmetical Problems" (with key); Franklin's "Elementary Arithmetic"; Bradbury's "Eaton's Arithmetic"; Emerson's "Arithmetic."

Readers.

Hillard's "Intermediate, Second, Fourth, Fifth, and Sixth Readers"; Munroe's "Fourth, Fifth, and Sixth Readers"; Franklin's "Fourth Reader"; Sheldon's "Fourth Reader"; Lippincott's "Fifth Reader"; Phillips's "Geographical Reader"; Montieth's "Popular Science Reader"; "Golden Book of Choice Reading."

The following books are offered by the Second Church branch, Women's Alliance, Salem, Mass. Address Miss Decker, 4 Mt. Vernon Street, Salem, Mass.

Educational.

"Elementary Geometrical Drawing"; "French Pocket Dictionary"; "French Readers"; "French Readers, Self-teaching"; "Latin Readers"; "Elementary Arithmetic" (Columbian); "Elementary Arithmetic" (Cogswell); "Elementary Arithmetic," Rand and McNalty; "Complete Arithmetic," Columbian; "Baldwin Primers," Fourth, Fifth, and Eighth Year; "Elements of Composition and Grammar," Goddard; "First Book of American History," "Stories of American Life and Adventure," Eggleston; "Marine Algæ of New England."

Juvenile.

"The Culprit Fay"; "The Eskdale Herdsboy"; "The Little Sister"; "The Children of Mount Ida"; "Marie Derville"; "Fairy Bells"; "Home Sunshine"; "Domestic Scenes in Greenland and Iceland."

Miscellaneous.

"Scenes in our Parish"; "The Barton Experiment"; "Pocket Homœopathist," Tarbell; "Pilgrim's Progress," Bunyan; Tennyson's "Poems," 2 vols.; "Manual of New Church Doctrine"; "Home," Mrs. Sedgwick; "Gleams of Truth or Scenes from Real Life," Tuckerman; odd numbers of *Munsey's; McClure; Review of Reviews; Cosmo-*

politan; Century; Ladies' Home Journal; Christian Register, 1898; *Harper's Bazars*, 3 years.

Miss M. H. Atkinson, Heath Hill, Brookline, Mass., offers a complete set of *American Architect* for 1899, also current numbers of *Littell's Living Age*.

REQUESTS.

[*Read directions at beginning of Book Club before writing.*]

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

Those who write to us for the first time must send the name and address of a minister as a reference. Without that the request will not be printed.

Dear Cheerful Letter Friends,— I wish to thank those who so kindly sent me reading in reply to my request a year ago. Oh, my friends, do any of you know what it is to have everything destroyed by fire even to your clothing, except what you have on? Such has been my case, so I trust you will not think me selfish if I again ask for more reading (it is my only enjoyment). I would be so thankful for any good novels by Rosa Carey or any good story paper, weekly or monthly, after reading that they do not care for longer. Can any friend tell me where a magazine, *Something to Read*, and *Princess Novelette*, can be obtained? I have been longing to see both for years. Now please let me, ask for some good novels for Harriet J. Quaintance, Bentonsport, Iowa, who, she tells me, hasn't received any reading for some years from *Cheerful Letter*. She feels that all have forgotten her. Dear friends, please gladly disappoint her. Also allow me to speak a word for Edith and Ida Worden, Bentonsport, Iowa. Edith is eighteen, Ida ten. They are very poor girls, but are anxious to improve themselves. Will some one please remember them by sending Frye's "Primary Geography" and a Greenleaf "Elementary Arithmetic"? They love to read, and would love anything. Their mother is dead. They have two little sisters. They are worthy of any attention. Mary Spellman, Bentonsport, Iowa.

Will some kind friend please send me "The Jungle Book," by Kipling; "The Manxman"; "Saracinesca," by F. Marion Crawford; "Their Wedding Journey," Howells; and "Peter Ibbetson," Du Maurier? Address Mrs. Louise H. Goodwin, Allwood, Amherst County, Virginia.

Will any one, having a large Bible to spare, send to Mr. Frank W. Radcliffe, 1727 Harford Avenue, Baltimore, Maryland, to be used in a Mission School at 1846 North Gay Street? The mission is in the heart of the brewery district, and the Bible which they now have is in very bad condition.

Mrs. E. A. J. Godell, Pabor Lake, De Soto County, Florida, a great sufferer from rheumatism, will be thankful for good reading, which she will pass on after reading to those who will appreciate it. Both that town and the next are made up wholly of Northern people, who were ruined by the colony boom.

I would be very glad to get reading matter of any kind,— books, papers, or magazines. I live in the country, remote from a public library. Am very fond of reading, and will gladly lend to others anything you may be kind enough to send. There are several members of the Cheerful Letter Exchange in this community. Anything sent will be passed on to others. Mrs. J. H. Ellington, Sandy Ridge, Stokes County, North Carolina.

Hearth and Home is asked for by Miss Mary Fansler, Cabool, Missouri.

Mrs. Annie Worley, Bowie, Texas, will be thankful for any reading.

Mrs. Augusta Pushor, Hartland, Maine, especially wishes "Opening a Chestnut Burr" and Will Carleton's "City Ballads."

Mrs. Cynthia Morrow, Pine Grove, Texas, asks for reading for herself and daughter, nineteen years of age. She will pass all reading on. Mrs. Morrow also wishes any

games that would be entertaining for young people at evening socials.

Will some one who has a Maury's Physical Geography kindly send it to a little girl very much in need of it? My father is taken from me, and has had to be confined in an asylum; and my mother is unable to furnish me necessary school-books. I would also be very glad of a Book of Recitations. I shall feel very grateful to those who might supply my wants. Address Mary Emma Moseley, Smithville, Charlotte County, Virginia, Box 18.

Mrs. M. C. Haynie, Malinda, Georgia, asks for good reading.

Fort McKavett, Texas, is a small frontier town under my care as a missionary, where the people have little to do and less to think about. Some good readable literature would do a real missionary work there. I wish to organize a reading-room as soon as the interest and the funds justify the effort, and write to you for any assistance you may be able to give.

They are trying to organize a debating and reading club, to fill in the empty hours; and anything in that line will, I believe, be most appreciated. I spend most of my time travelling, and so would ask that anything sent for the work be addressed to Miss Agnes L. Black, S. S. S. Ranch, Fort McKavett, Texas. Ernest E. Tucker.

Marvin R. Rogers, Allwood, Virginia, wishes "Jungle Book," by Kipling.

Ruel M. Curtis asks for "Uncle Tom's Cabin."

Mrs. S. A. Fisher, Brownswood, Texas, asks for reading for herself and two children, a son of seven and daughter of seventeen.

Mr. C. C. Montgomery would like good books to replace his library lost by fire. He especially wishes for Livermore's "Commentary." Address Mr. C. C. Montgomery, East Florence, Alabama.

Mrs. Fannie Frizzell, Athens, Texas, and Mrs. N. E. Avant, Tennessee Colony, Texas, will be glad of any reading.

Mrs. Roy Thompson, White Mound, Texas, who is confined to the house with her little son, who is paralyzed, asks for magazines and books.

I would beg of you to send me some reading matter. Life here is lonely, and some way of passing time would be of great benefit to me. Poetry or history or whatever you may be pleased to send would be gladly received. Frank W. Pearce, Hillside Home, Clark's Summit, Lackawanna County, Pennsylvania.

THE MOTHERS' COUNCIL.

[*Contributions to this department may be sent to Mrs. J. S. Howe, Chestnut Street, Brookline, Mass.*]

THE EDUCATION OF OUR CHILDREN.

(*Continued.*)

Truthfulness is another of the essential early lessons. To some children it seems to come by nature, but with others it requires infinite patience and watchfulness to acquire the habit. Should we find a tendency to untruthfulness, we must first consider the cause of it. It takes some children a long time to realize that they ought to speak the truth: they are so fond of inventing that they do not stop to consider what the facts may be. With this kind of "baby" untruthfulness, I think all one need do is gently point out the error: "Oh, but that is not true. One must never say what is not true, even in fun!" With other children the habit comes from what one may call an untidy mind. Without wishing to deceive, it often requires some trouble to remember things accurately, and also to express clearly what one means. This comes, however, by training; and, therefore, one should never pass over these inaccuracies, but try to make such children think out just what did happen, and be precise in their expressions. With many children, too, untruthfulness comes from cowardice. They fear the consequences of telling the truth. When this is the case, most loving, constant care is needed to conquer the habit. We must try to make it easy for them at first. For instance, if it is a matter of finding out who committed a fault, we should avoid a sharp, sudden question, which would at once tempt the child to lie. Or, again, if there is a confession to make, we should meet the child half-way, and always be ready "to help a lame dog over the stile." When a wilful lie has been told by a child old enough to understand the fault, we should make it feel that it has lowered itself in one's re-

spect. I think "sending to Coventry" is an excellent punishment for such an occasion; for without physical fright (which is always bad) one makes the child feel that, for the time being, it has made itself unworthy of one's confidence and friendship.

NATURAL HISTORY.

LITTLE PEOPLE THAT LIVE IN THE BROOK.

Would you like to make some new acquaintances this summer, to have some one to play with when Nellie or Johnny go away to make a visit, and you have to stay at home, and do not know what to do without them?

When the first warm spring day comes, so warm that you will not take cold by wetting your hands, go to the nearest brook or pond, and see how many curious little people live in it. Sit quietly down by the water's edge, and watch them at their play. How they are enjoying themselves in all sorts of ways,—swimming on the top of the water or diving to the bottom, crawling about on the bed of the brook or sitting on the water plants which grow in it! Some of them have six delicate legs to use in walking or swimming. These are insects. The grown-up ones have wings, and can fly in the air; but their little children have either no wings or have very small ones, too imperfect for flying. Others of these little people have eight legs or more, even; and others have none at all, but have instead a fleshy foot. These last have also a shell, either in two pieces, as the clams, or one, as the brook-snails. The brook-snails glide smoothly about by means of their flat foot; but the little clams thrust theirs out into the sand, and shove themselves along by a series of jerks. The flat worms have no shell nor foot, but the whole body glides evenly along. The small leeches move by looping the body like little measuring worms.

There are many questions which we should like to ask these new acquaintances; but they are not given to conversation, and we must not find out our own answers by watching their habits. To do this, we had better take a few home with us and keep them alive in a dish, where we can watch them more closely than in the brook. We will try to make them feel comfortable by putting some pebbles and water plants in our dish, which must be broad enough to expose a good surface of water to the air. A pudding-dish is a very good shape for an aquarium. We can get many of these animals by picking them off the water plants which we pull out of the brook, and others we can secure in a little net fastened to a ring at the end of a long handle. An old lard pail half full of brook water in which to carry them home will be found a convenience.

Now make a blank book by sewing together some sheets of letter paper, and on the top of each page make a rough drawing by which you may recognize the animal described on that page. Below the drawings write answers to the following questions: —

Has it legs? How many? Does it use them for swimming or walking or both? Has it eyes? How many? Where are they situated? Has it feelers? What does it eat? Does it suck its food or chew it? Is it obliged to rise to the surface of the water to get air to breathe, or can it breathe under the water, as the fishes do? How does it protect itself from its enemies?

A great many other questions will occur to you; and if at any time you want me to tell you more about these small persons you must write to me to say so.— *Cora H. Clarke.*

91 Mt. Vernon Street,
Boston, Mass.

AMUSEMENT COLUMN.

[*Please send all material for this department to Miss E. D. Chapman, 34 Buckingham Street, Cambridge, Mass.*

Riddle.

Transpose the letters in italics and form a word of them, and then guess the word described by the whole riddle.

I'm a *and to no critic.* I'm new and I'm old.

I'm often in *art test,* and oft decked with gold.

I'm *aswaly* in black, and I'm always in *withe.*

I'm grave and I'm gay, I'm heavy and light.

In *from* too I differ, I'm *kicht* and I'm *hint*.
I've no *shelf* and no bone. Yet I'm *codveer* with *sink*.
I've more *in pots* than the *capsoms*, more *posts* than the flute.
I sing *whit tuo* voice, without *inkpages* confute.
I'm *Shinleg*, I'm *Manger*, I'm French and I'm Dutch.
Some love me to *nodfly*, some slight me too much.
I often die soon, though I *smite some* live *sage*.
And no *march on* alive has so many *gapes*.

— *Hannah More.*

Conundrums.

1. How did Alexander Selkirk know that the island Juan Fernandez was inhabited?
2. When is a bonnet not a bonnet?
3. Do penmen ever do wrong?
4. Why is the sun malicious?
5. Why is a cat sitting up like Niagara Falls?

Enigma.

I am composed of 36 letters.
My 25, 7, 11, 16, 36, would be an unwelcome visitor.
My 28, 24, 3, 14, 10, 18, was a water spirit.
My 31, 15, 5, 2, 32, are found in the woods.
My 17, 23, 34, 22, 6, is an island near England.
My 20, 27, 30, 13, 9, are used by carpenters.
My 12, 4, 26, 29, is an important part of our country.
My 21, 35, 19, 8, is used by Quakers.
My 1, 33, are you and I.
My whole is a quotation from one of Susan Coolidge's poems.

Charade.

My *first* and *last* are the same,
And form a part of our frame.
My *second* belongs to the spring,
When birds are all on the wing.
Of my *whole* we partake at our boards
And can for our winter hoards.

E. P. P.

Answers to puzzles in February number.

Beheadings.

1. Sharp. 2. Swell. 3. Braid. 4. Recreation. 5. Acorn.

Charades.

1. Sentinel. 2. Mermaid.

Conundrums.

1. Because they are mended (men dead).
2. Because Hamlet said, "Guard my safety while I sleep."
3. The bill, because, when you put it in your purse, you double it; and, when you take it out, you find it in-creases.
4. Because it was written by Mrs. Beecher Stowe (Mrs. Beecher's toe).
5. Because it is uttered, but not aloud.

A LETTER FROM CELIA THAXTER.

Is it not possible to persuade women to take a decided stand in the matter of the slaughter of birds, and protect them by refusing to wear them? *We are fostering a grievous wrong out of pure thoughtlessness.* A bit of ribbon or a bunch of flowers or any of the endless variety of materials used by the milliner would answer every purpose of decoration without involving the sacrifice of bright and beautiful lives. But women do not know what they are doing when they buy and wear birds and feathers, or they never would do it. What woman whose head is bristling with their feathers knows, for instance, the hymn of the song-sparrows, the sweet jargon of the blackbirds, the fairy fluting of the oriole, the lonely, lovely wooing call of the sandpiper, the cheerful challenge of the chickadee, the wild, clear whistle of the curlew, the twittering of the swallows as they go careening in wide curves through summer air, filling earth and heaven with tones of pure gladness, each bird a marvel of grace, beauty, and joy? God gave us these exquisite creatures for delight and solace, and we suffer them to be slain by thousands for our "adornment." When I take note of the headgear of my sex, a kind of despair overwhelms me. *I go mourning at heart in an endless funeral procession of slaughtered birds, many of whom are like dear friends to me.* From infancy I have lived among them, have watched them with the most profound reverence and love, respected their rights, adored their beauty and their song; and I could no more injure a bird than I could hurt a child. *No woman would if she knew it.* The family life of most birds is a lesson to men and women. But how

few people have had the privilege of watching that sweet life, of knowing how precious and sacred it is, how the little beings guard their nests with almost human wisdom, and cherish their young with faithful, careful, self-sacrificing love. *If women only knew these things, there is not one in the length and breadth of the land, I am happy to believe, who would be cruel enough to encourage this massacre of the innocents by wearing their rifled plumes upon her person.*

THE CHEERFUL LETTER EXCHANGE.

OBJECTS.

1. To cheer and comfort the lonely and discouraged — not only invalids, but all who need cheer and comfort — by the interchange of letters and by gifts of books and periodicals.

2. To supply in some measure to young people in remote places the lack of schools, by gifts of school-books, letters, and, for those who desire it, correspondence classes on history, the natural sciences, and other interesting branches of study. If any desire to join such classes, they may send their names to our secretary.

3. Also to supply, to some extent, the lack of a church. One good sermon or sermon extract is printed in each number of the paper. These sermons are never doctrinal, but practical, and intended to cheer and comfort the sorrowful and aid in giving a vital religion without regard to sect or creed.

4. An important part of our mission is to mothers of young families, who feel the importance of their sacred charge and are anxious to learn all that can be known to make of their children good, upright, useful men and women,— good citizens of the country, for which we must all work together if we would make it fulfil its mission among the nations of the world and to the races of mankind. We give books on subjects connected with the training of children, and our columns are open (in our "Mothers' Council") to all who have questions to ask or interesting suggestions to make on topics important to mothers.

WILL ANY MINISTER WHO RECEIVES THIS PAPER KINDLY NOTICE THAT IT IS NOT SENT TO HIM WITH THE OBJECT OF OBTAINING SUBSCRIPTIONS, BUT THAT, IF HE KNOWS OF LONELY PEOPLE LIVING IN REMOTE PLACES ON RANCHES AND PRAIRIES, — ESPECIALLY WHERE THERE ARE FAMILIES WITH CHILDREN,— IT WILL ASSIST THEM AND BE A FAVOR TO US TO SEND THEIR NAMES TO OUR SECRETARY, THAT THEY MAY RECEIVE OUR PAPER FREE AND ENJOY THE ADVANTAGES OF THE OFFERS OF BOOKS, ETC., WHICH ARE PRINTED IN EVERY NUMBER?

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, April 6, at 10.30 A.M., at 25 Beacon Street, Boston.

All interested in this work are cordially invited to be present.

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

DIRECTIONS.

EDITOR,—Miss L. Freeman Clarke, 91 Mt. Vernon Street, Boston, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE, —Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 2 Kensington Park, Roxbury, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE, —Miss Louise Howe, 53 Linden Street, Brookline, or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Also send name of minister as reference. Some of our members take the paper in order to send it to those who are not able to subscribe for it.